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GERMAN JESUIT MISSIONARIES

IV. MISSIONARY WORK.

FULL many interesting details regarding the work of the German Jesuit missionaries are contained in Father Huonder's book; we single out only a few points which seem to be characteristic,—their scientific work and their labors for improving the material condition of the missions. Protestant writers pay the highest tribute to their scientific work. No other missionaries were ever more honored in China than Father Adam Schall of Cologne and Father Ignatius Koegler. Father Schall for his services in reforming the Calendar and reorganising the Imperial Observatory, was made President of the Mathematical Tribunal, under the title "Master of Celestial Secrets;" then President of the "Great Council," Mandarin of the first class, next in rank to the princes of the Empire, and finally was

elevated to hereditary nobility. At the death of another German, Father Herdtrich, who was the mathematician of the Court at Pekin, the Emperor himself wrote the epitaph. Of Father Martini we read in Baron von Richtenhofen's 'History of China:' "Father Martini is the best geographer of all the missioners. By his great work, 'Novus Atlas Sinensis,' the best and most complete description which we possess of China, he has become the Father of Chinese geography." Of another distinguished scientist, Father von Hallerstein, Maedler says in his 'History of Astronomy:' "Hallerstein's directorate of the Astronomical Observatory forms the most brilliant epoch of the Jesuit mission in China." The first maps of North Mexico, Arizona, and Lower California were prepared by four German Jesuits. One of them, Father Kino

(German Kuehn), discovered the mouth of the Rio Grande, went westward to the Rio Colorado, and was the first to prove that Lower California was a peninsula. One deserves a special mention: Brother Camell, who, it seems, was made priest in the Philippines. He was an excellent botanist and studied particularly the flora of the Island of Luzon. The Japanese rose was brought to Europe by him, and the famous botanist Linné named it *Camellia* after Brother Camell. His extensive correspondence with European scientists was published in the Transactions of the Royal Society of London (1690-1712), in the *Pharmaceutical Journal*, 1881, and in other works.

The men who came from the country of Haydn, Händel, Mozart, Beethoven, Mendelssohn, and Wagner knew how to turn to best advantage their musical skill in the missions, especially among the Indians of South America. Thus Fathers Schmid, Sepp, and Baucke in Paraguay taught the young Indians most successfully to play the harp, clarinet, flute, violin, cornet, organ, and other instruments. They played difficult orchestral masses in Santa Fe and in the Cathedral of Buenos Aires so as to delight and surprise the Bishop, the Governor, and the whole population. Owing to these Fathers, about the year 1740 every reduction in Paraguay had a well-trained church choir, whose performances, according to the Spanish writer Peramas, gave the fullest satisfaction even to the fastidious ear of a refined European.

But it was neither the scientific work nor the musical abilities which distinguished the Jesuits of this nation, but chiefly their mechanical skill and their efforts for bettering what we may call the material side of the missions. It has been asserted that the economical perfection of the reductions of Paraguay was chiefly the work of Dutch and German Fathers, and still more of the Brothers. The truth of this statement is fully borne out by the testimony of Spanish and Portuguese superiors. In a letter from South America we read the following: "The Spanish colonists do not work; they despise the trades and crafts, and, although clothed in rags, they are

haughty, and look with contempt on those who work and consider them as mean slaves. But he who does nothing, knows nothing, and loaf about idly, is a gentleman, a nobleman, a caballero." No wonder, then, that their so-called cities were poor villages, their houses wretched hovels. Spanish writers, as Peramas, Cappa, and Barros Arana say that with the arrival of the energetic and hardworking Dutchmen and Germans the face of the Indian villages began to change. All arts and trades began to flourish: there were architects, carpenters, blacksmiths, goldsmiths, painters, turners, wood-carvers, sculptors, clock-makers, bell-founders, organ-builders, printers, and the young Indians were instructed in these trades with marvellous success. In Calera there were three Fathers and ten Brothers, seven of the latter being Germans; in the Cathedral of this city they possess at the present time a beautiful organ and a chalice of wonderful workmanship, made by these Brothers. So we can not be surprised to find in a letter of a Spanish superior the statement: "The mainstay of the West Indian missions are the German Brothers." It seems that German druggists and surgeons were especially solicited. At the time of the suppression of the Society there were two dispensaries in all Chile,—the two established by Brother Zeittler in the colleges of Santiago and Concepcion. When in 1667 the Jesuits were expelled, the Governor kept this Brother back for four years to train some druggists, lest, as he said, the country should be deprived of so necessary an institution. In 1710 each of the three provinces of Goa, Malabar, and Japan strove to obtain Brother Mattern, an excellent pharmacist, until at last the General assigned him to the College of St. Paul at Goa. He writes that he had to prepare the medicines for the Viceroy, the Archbishop, and other great people, also for a convent of nuns who spent every year 600 or 700 gold pieces for drugs. An able surgeon was Brother Steinhofer in Mexico, whose 'Handbook of Medicine' has passed through many editions, and is still in use. It is known also that Father Theodore Schneider, the founder

of Goshenhoppen, Pennsylvania, on his long rides through Pennsylvania and New Jersey, fulfilled the duties of a physician of bodily ailments, even to Protestants, if he could not become the physician of their souls. From the preceding facts we can understand why the procurators of the missions were so anxious to obtain German lay-brothers. And these brothers, whose names are unknown even in the Society and whose lives were indeed "hidden in Christ," have done much not only for the propagation of the Gospel, but for the spread of true civilisation. Their humble labors have achieved a more glorious conquest than the gallant feats of the conquistadores, whose adventures are sung by poets and celebrated by historians.

It would certainly be interesting to give a detailed description of the missionary labors of the German Jesuits in North America. But the space allotted does not permit. A few men, however, must be mentioned. Among the one hundred Germans who evangelized Mexico, Arizona, and California, the most prominent is Father Eusebius Kuehn (Spanish Kino), the founder of the mission in California. John Gilmary Shea says of him in his 'History of the Catholic Church in Colonial Days': "This Father stands with the Venerable Anthony Margil (a Franciscan, founder of the Texas mission) as the greatest missionary of this country, extraordinary as were the services of Fathers White, Fremin, and Allouez." And Clavigero, the historian of California, writes: "He labored with Apostolic zeal in converting and civilizing the heathen Indians. He assembled many in towns, forming them to agriculture and the keeping of herds, because this was a step towards their conversion and civilization. He encouraged them to build regular houses of sun-burnt brick, dig irrigating trenches and cultivate the soil. He translated the catechism and prayers into their different languages and wrote vocabularies for the instruction of his fellow-laborers and successors. By his wonderful gentleness and affability he attracted the Indians, conciliated hostile nations, and if he could have obtained the auxiliary mission-

ers whom he repeatedly solicited, and had not been hampered by constant impediments, calumnies, and false reports, he would easily have converted all the tribes living between Sonora and the Rivers Gila and Colorado." Clavigero further affirms that Father Kuehn traveled more than 20,000 miles and baptized 48,000 infants and adults. "On his toilsome journeys he carried no provisions but some parched corn; he never omitted Mass and never slept in a bed. He was a man of constant prayer, made numerous visits to the Blessed Sacrament day and night, yet found time for mission work, such as few would have attempted and no other man could have sustained." According to a letter of a fellow missionary he was shot by rebellious Indians in 1711. Much of his geographical information is printed in a work: 'Notes on the first Discovery of California' (Wash., 1878.) Father Kuehn is highly spoken of by eminent Protestant writers, such as the great Alexander von Humboldt. One of Father Kuehn's successors, Father Ignatius Keller, reports that within twelve years he had baptized more than two thousand Indians, and had a flock of one thousand brave, industrious Pima Indians, who had well-tilled fields with herds and flocks. Father Hellen of Xanten, Rhineland, baptized in six years 1700 adult Indians. Father Sedlmeyer (de Soto Mayor), next to Father Kuehn the best explorer of North Mexico and California, was also author of a Spanish-Pimoric dictionary. Father Gummersbach of Cologne, called "The Father of the Indians," translated the 'Exercises of St. Ignatius' for the first time into Mexican. Several very successful missionaries were laboring among the savage Tarahumaras, whose conversion had long been thought impossible. But after indescribable efforts about 16,000 were gradually settled in villages. Among this fierce tribe was laboring for forty-seven years an extraordinary man, Father Glandorff. Treating himself with the utmost severity he was all kindness and tenderness to the Indians. They came from distances of 100 to 150 miles to make their confession to the "Father who always speaks of heavenly

things." The Spanish visitor, Father José de Charravia, declares in his official report: "Now I wish no longer to have known St. Francis Xavier, after I have conversed with Father Glandorff." The saintly man died in 1763, and Baron von Brackel, member of the Mexican Geographical Society, affirms that up to this day his memory lives among the Indians of México, and wonderful things are related to have been wrought by him or through his intercession.

In the Eastern States German Jesuits were found only after 1741, when the emigration had brought numerous German Catholics to Pennsylvania. They were the pioneer priests in Pennsylvania (especially at Goshenhoppen, Conewago, Lancaster, Philadelphia;) Frederick, Md., Baltimore, and New York. The complete list will be added at the end of this sketch. So we need not dwell on this part of the history of the missionary labors of the German Jesuits. A few facts only should be added which may not be generally known. Of the first of these Apostolic men, Father Theodore Schneider, Georgetown College possesses a relic, which attests alike the venerable man's poverty and industry. It is a complete copy of the Roman Missal, written in a good, legible hand. Indeed, the holy priest must have been destitute of everything to copy so extensive a work. Father Ferdinand Steinmeyer, better known as Father Farmer, used

to come on horseback from Philadelphia to New York every month, and was considered the Apostle of the Catholic faith in that city. According to a letter of Bishop Carroll, it was he who in 1785 founded the first Catholic congregation in New York. In 1786 another German Jesuit, Father Pellentz, "laid the cornerstone of the Church of the Sacred Heart at Conewago, Pennsylvania, the first in this country of that title, which stands to this day solid, firm, and unpretentious" (Shea II., 294). His assistant at Conewago was Prince Gallitzin, from 1795 till 1799, who afterwards entered on his arduous and memorable mission in the Alleghany Mountains.

It was at the request of Blessed Peter Canisius that St. Ignatius in 1553 ordered monthly masses and prayers to be offered for "Germany and the northern nations." The charitable prayers of the Society have borne abundant fruit. From the preceding sketch we can see that the German-speaking provinces endeavored to show their gratitude for the grace they received. And they may say with the Apostle: "His grace in me hath not been void." Two features are clearly exhibited in their missionary labors: zeal and thoroughness; the zeal, as distinctive of the Society of Jesus, and the thoroughness, not undeservedly called a characteristic of the German people. R. S.

SUBJECTS OF THE DAY.

Pulpit Sensationalism Run Mad.

Times, Evangelist Charles H. Yatman preached his annual "candle sermon" in the Temple before a large audience.

On the platform was a table draped with a large black cloth, representing the world of sin. On it was placed a candle, which, when lighted, represented the light of Christ in the world.

The departure was depicted by extinguishing this candle, and the coming of His Spirit

At Ocean Grove, the other day, according to the N. Y.

by the lighting of a small alcohol spirit lamp. This remained burning while numerous candles representing the "Doll Sermon," were brought in. They were placed on the table and lighted by the spirit lamp, showing how the different races of the world had been enlightened and converted.

After the ceremony, candles representing Mr. and Mrs. True Blue and Mr. Hard Heart were lighted. The last-named candle had to have the excess of wax about the wick cut away before Mr. Hard Heart could be converted. There were then brought to the plat-

form three elegantly dressed candles. They represented society women and were lighted to show that they also could be converted.

The final ceremony was the introduction of many little candles representing an infant Bible class. In the center was a large candle, the teacher. They were also touched with the flame of the spirit lamp to show that young children could receive light.



The Decadent Evolution of Puritanism.

The Puritan spirit, in its reverent aspect, is rapidly dying out in New England.

"The commercial and prosperous descendants of the Puritans not only refrain from having children, to a considerable degree, but pious practices are being abandoned," says James R. Randall in the *Catholic Columbian* (No. 35). "Just now, there is much discourse in the papers about the failure of these people to say grace before meals. Neglect of church service is supposed to have some connection with the disuse of the blessing at table. At the South, this custom is still generally in vogue. I do not remember any exception. When I dine with Protestant friends here, they always ask me to say grace, and I always oblige them, making the sign of the Cross before and after the benediction. But I have never known any Protestant family to 'return thanks' after eating, as Catholics do. They were not so instructed. As New England grows more Catholic, the Protestant sects become more indifferent to their once devout habits. The South disintegrates slowly, in such matters."



The Acquisition of St. Thomas.

It seems our government is about to purchase the three or four Danish

islands in the vicinity of Porto Rico, of which St. Thomas is the chiefest, for the price of \$4,480,000, this being the amount expended by Denmark on account of the islands, since because of the collapse of their sugar industry, they ceased to be self-supporting. The

economical fruits of the purchase are so slender in prospect that other supposed advantages are marshalled in support of the proposed acquisition. We are told the harbor of St. Thomas might become a danger to us if it came into the possession of a hostile naval power. The only naval power of Europe which could desire possession of the islands is Germany. Both England and France have more islands in the Caribbean waters than they have any use for. All of the English islands are a burden to Great Britain. All are desperately poor and barely able to pay the expenses of their local governments. The Danish islands are of the same general type. They embrace, all told, only 126 square miles of rocky and forbidding territory. St. Thomas is subject to earthquakes, and was nearly shaken to pieces by one in 1869, just after the Senate had refused to ratify the treaty for its purchase negotiated by Mr. Seward. If there are any reasons for paying good money for such an island now, which did not exist then, they have not been divulged.



Language in the Philippines.

Dr. Barrows, City Superintendent of Schools at Manila, suggests officially that

Spanish as a medium of instruction shall be abandoned. The *Chicago Chronicle* is one of the few secular papers which discountenance this purpose. It urges (Sept. 8th) that instruction should be given in both Spanish and English, that the pupil may retain and perfect the knowledge of his own tongue as well as gain a complete mastery of English.

"The language of a people," justly remarks our Chicago contemporary, "is not merely an external form of expression. It is a vital part of the essential nature and character of a people, and indicates the truest thought and feeling of that people. It is a birthright of which they ought not to be deprived, and the world is eventually a loser by taking away that inheritance. It is enough to force our laws and customs, our ways and manner of living upon the islanders, but the Filipino should be allowed at least to think and to formulate his

thought in his native tongue. While it is desirable for commercial as well as for many other purposes that the Filipinos should have a thorough knowledge of English, the public schools of Manila should respect native rights enough not to exclude Spanish as a medium of instruction and employ English alone in the schools. This gives to English an advantage which it should not claim and throws a kind of contempt upon Spanish as of secondary importance to the Filipino, when in reality it is first."



Ireland's Parliamentary Representatives.

The number of Ireland's representatives in the British House of Commons is to be reduced, as being "out of all proportion to the population of that country." As a matter of fact the number of Ireland's "commoners" was fixed by the Act of Union—the act by which Ireland and Great Britain were legislatively united in 1801—at one hundred, with no suggestion or reference whatever as to population. The population of

Ireland was then 5,290,000, that of England 8,892,436. England had 505 members in the House of Commons, Ireland but one hundred. And all the while (up to 1871) that the disproportion of representation was favorable to England, taking population as a basis, there was no talk in England about such a standard. Now, however, when Ireland's population has fallen so low that the population standard gives the advantage to England, the cry is raised that the number of Irish "commoners" should be cut down. The Act of Union is really a treaty between the two countries, and taking it as such, its terms can not be justly altered without the consent of both parties, which consideration of reason and justice, however, is not very apt to deter the British Parliament from reducing Ireland's representation.

The Nationalist party finds its only consolation in the assurance that even if its numerical strength (at present 80) is reduced to a minimum, there will still be sixty members left to make trouble.

THE RELIGIOUS WORLD.

...Domestic...

Boy Preachers.

The newest religious sensation is the "boy preacher." There are quite a number of this species traveling about the country, to judge from the daily papers. The N. Y. *Christian Intelligencer*, an organ of the Reformed Church, confesses to a strong repugnance to exploiting precocious youth before large and curious audiences as approved preachers of the gospel. "If divine grace through Christ has entered their hearts, inclining them to testify to its mighty power," says the *Intelligencer* (quoted in the *Evening Post* of Sept. 7th), let them testify in humbler ways. No youth can endure without moral injury the adulation these boys are receiving. It is reported of the nine-year-old Joiner boy of Georgia that 'after he had finished a sermon recently, some ladies were

so charmed that they ran up to kiss him.' The great and responsible work of preaching the gospel of Christ requires a preparation which no boy at the age of nine or twelve or fifteen is capable of acquiring. If a Christian youth feels himself strongly drawn to the work, his friends will advise him to wait till he has outgrown his boyhood, and to quietly and diligently and thoroughly qualify himself for preaching before undertaking it publicly. The very thing encouraged in these boy preachers accounts in some measure for the religious superficiality that marks the present."



Conference of Catholic Missionaries.

The Louisville *Record* is the first paper to offer us a report of the recent conference of Catholic missionaries sufficiently clear and extensive to enable us to form

some notion of the character and purpose of the meeting.

The conference (we give a résumé of the *Record's* correspondence, No. 36) met at Hundred Oaks, the Southern house of the Paulists, at Winchester, Tenn., on Aug. 27th and continued for three days. It was presided over by the Bishop of Nashville and attended throughout by the Bishop of Mobile. A number of archbishops and bishops sent regrets. Twenty-four clergymen were present, among them a subscriber of *THE REVIEW*, from whom we had hoped to get a brief report, but were disappointed. The subjoined brief synopsis of the proceedings will no doubt interest our readers :

The first paper, by Rev. Thos. F. Cusack, head of the diocesan band of missionary priests in New York, was a splendid plea for organisation in every diocese in the Union of bands of missionaries on the plan adopted in New York, Cleveland, and elsewhere. The discussion of this paper showed that all the Fathers present cordially endorsed the idea, as a practical means to discharge the obligation to preach, resting upon the Church in consequence of her claim to being the only Church divinely commissioned to preach the Gospel.

"The Missionary and His Topics," was the title of a paper read by Father Elliott, C. S. P.

Father Kress, leader of the missionary band of Cleveland, O., gave under the title, "Our Apostolic Church in the City," a carefully prepared estimate of the work to be done in a city parish, and of the way to do it.

Father Michaelis, of the same missionary band, in a paper on "Eucharistic Missions Among Non-Catholics," showed how great an attraction the Blessed Sacrament has for non-Catholics, when its meaning is clearly explained.

Rev. Dr. Stang's paper,—"How to Influence the Training of Priests for Missionary Labor,"—awakened much interest and discussion.

Father Xavier, C. P., from the Diocese of Harrisburg, Pa., gave a paper on "Missionary Literature," treating of its importance and of the kind that proves most effective.

Father Youman's paper, read by Father Sullivan, C. S. P., treated of "The Apostolate of Prayer for Conversions," and of "The Main Features of a Mission,"—namely, "The Question Box, the Lectures, the Benediction of the Blessed Sacrament, the Distribution of Catholic Literature, and the Enquiry Class." In the lengthy discussion of this paper, the "Enquiry Class" was the topic that claimed the most attention. The class consists of those who desire more information about the Church and her doctrines than they can gather from the lectures, and is conducted either by the missionaries or by the local clergy. The advantage of this method of imparting truth arises from the fact that the circle of the personal influence of the missionary is narrowed down to those who are immediately interested, and that it brings priests and people more in touch than they were during the delivery of the lecture which awakened interest.

An interesting subject,—"The South as a Field for Catholic Missionary Work,"—was treated by Father O'Grady, of Mobile, Ala. He claimed that the South "is the most inviting field possible in the English speaking world," for the following reasons :—"The non-Catholic people of the South have preserved more of Christian tradition and have a greater faith in revealed religion than is possessed by any other people not of the Fold ; and though their belief is often vague and fragmentary, it is a splendid foundation and affords an opportunity which the experienced missionary will be glad to embrace. The Southern people are less deep and persistent in their prejudice and are more hospitable and generous, and these traits facilitate the work of conversion. The religious people of the South are intensely interested in the cause of temperance, and it is akin to a revelation to them to hear of the immense work done by the Catholic Total Abstinence Society of America." Father O'Grady concluded his earnest pleading for the South by a fervent appeal to his more favored brethren of the North to arouse interest in the South and to secure coöperation in the work of converting a people who have so many attractions for the zealous missionary.

Rev. B. L. Conway, C. S. P., in a paper on the "Question Box," noted particularly that it enables the missionary to touch upon questions outside the scope of lectures, and thus to reach the sympathy of non-Catholics, who begin to realize for the first time that many of the charges against the Church are based on unfairness, ignorance, and prejudice; and that it affords a public illustration of the unrest and confusion prevailing among non-Catholics. He noted that it served to indicate the intellectual and spiritual condition of the audience; to attract a large attendance; and finally to impart much needed instruction to Catholics upon points to which they had not given sufficient attention.

Father E. Drury delivered an address on "Missions in Kentucky."

"The Relation of a Catholic Mission to a Non-Catholic Mission" was presented by Rev. Peter H. McLean, of Hartford, Conn. The lengthy discussion left the impression that the two were entwined and the point of precedence should be determined largely by local circumstances.

Rev. Thos. F. Price, of Nazareth, N. C., read a paper treating of the Apostolic work in which he and his co-laborer, Father Irwin, are engaged. He explained his plan of settling in a given locality, and erecting at various surrounding points small churches that cost not more than \$150.

Father Busch, of St. Paul, Minn., read a paper showing that the Scandinavians and German Lutherans, especially in the great Northwest, afford an inviting field for missionary effort. He also announced that a missionary band will soon be established in the Archdiocese of St. Paul.

Rev. Francis Doherty, C. S. P., read a paper treating of "The Personal Work of the Missionary." Though it is true that the grace of God is the effectual cause of conversions, Father Doherty explained that the personality and personal work of the missionary is an essential feature of the divine plan.

The paper of the Rev. A. P. Doyle, C. S. P., was an earnest plea for funds to enable the Missionary Union to widen the field of its la-

bors, which have hitherto been principally confined to necessitous portions of the South.

Bishop Byrne, of Nashville, and Bishop Allen, of Mobile, spoke hopefully of the work among the negroes that is being done under their guidance and coöperation.

The proceedings of the convention will be published in a volume, thanks to the gracious assistance of Mrs. William Ryan, of New York.

...Foreign...

Mixed Marriages in Australia. Father Meifuss recently censured in these columns

(No. 22, p. 342) certain statements made by V. Rev. T. A. Fitzgerald, O. F. M., in the *Australian Catholic Record*, on the subject of mixed marriages. From copies of the *Sidney Catholic Press* which have since reached us, we are pleased to see that the clergy of New South Wales have not allowed Fr. Fitzgerald's exorbitant claims to go unchallenged. In No. 299, for instance, there is a communication from a pastor, who says among other things:

"I hold that an overwhelming majority of mixed marriages are followed by evil consequences, and an Australian experience of over 40 years authorises me to say so. But my contention is not exactly how many or how few are lost through mixed marriages; it is rather that we should neither say nor do anything that would either directly or indirectly foster or countenance such marriages. Hence I deem it imprudent for Father Fitzgerald to say: 'Our Catholic womanhood are doing Apostolic work in augmenting the membership of the Church;' because even if he thought they were doing so, he should not encourage evil that good might come from it.

"To me indeed it seems a sorrowful and heartfelt thing for any one to coolly enter into a formal calculation as to how many children of mixed marriages go astray, and then triumphantly pronounce them to be in a minority, which should therefore be regarded as a satisfactory result. In this way it is contended that only 10 or 20 per cent. turn out badly. Only 10 or 20 per cent.! Is that then a small matter? Why should even 1 per cent. be

sacrificed as the necessary result of mixed marriages? Is not the principle and the prohibition violated in the case of one as in that of 100? And then what about the multiplication, generation after generation, of those so gone astray?

"Minimising or cloaking the evils of mixed marriages is a dangerous practice. In how many channels do evils flow from them! They are feeders of the public schools, which latter come next to them as a source of evil to the Church. What security have we in mixed marriages that when half a dozen children—more or less—are born, the Catholic party may not die first, with the almost certain result of having the children brought up Protestants, as I can testify. Again, even when they are brought up Catholics, from mixing with their Protestant relatives and friends of those relatives, their faith dwindles down to a mere surface faith, and they are always predisposed to make mixed marriages themselves."

In the same issue of the *Press* a Catholic layman reports his pastor's experience as follows:

"Take for instance," he said, "our own parish—and it is similar in respect of the evils of mixed marriages to all the parishes I have been in for the past 16 years, and, I fear, to all the parishes in Australia where mixed marriages are permitted to take place—and see how far the losses in it to Holy Church exceed the gains through those detestable unions. Here," opening his census book, "is a list of 18 mixed marriages I know of in this parish—likely there are others that are unknown to me. There are 13 of these families, numbering 90 souls—parents and children bigoted Protestants, or nothingarians; whilst only five, with a total of 27 children, belong to the Catholic Church. There is more than one sad case here to the consoling ten!"

In most of the 13 cases this pastor observed that the Catholic parties were themselves the

offspring of mixed marriages, which helped to confirm him in the opinion that mixed marriages beget mixed marriages; and that about 90 per cent. of the offspring of such marriages, who marry Protestants, fall away from Catholic faith, and bring up their children in the Protestant, or no religion.

We reproduce these passages all the more readily because they are applicable in the United States as well. The position taken officially by the Fathers of the Provincial Council of Melbourne, in 1869, by the way, fully justifies the views of the above-quoted writers and of *THE REVIEW*. Here is what they decreed on the subject:

"The frequency of mixed marriages is a terrible blot upon the character of our Catholic community. It is sad to think with what facility Catholic parents consent to such irreligious connections; with how little caution they expose their young people to social intercourse, where passionate fancy and the thoughtlessness of youth are certain to entail the danger of mischievous alliances. If young people did hear from the clergy and from parents, as often and as explicitly as they ought, the sense and doctrine of the Church concerning such marriages, they would be a far rarer calamity than they are. The generosity itself of the young would revolt from such unions if they saw them in their true light—as a danger and a disgrace. Yes, a disgrace; not, perhaps, always in the eye of the world, but always in the eye of the Church. . . . Hence we feel bound to admonish all priests, firmly to adhere to this doctrine (of the Supreme Pontiffs, and especially of St. Benedict XIV.), and to explain the evils arising from marriages of this kind—1st. on account of criminal participation in divine things; 2nd. on account of the danger of perversion to which the Catholic party is exposed; 3rd. on account of the bad training of the offspring; and that with all earnestness they labor to prevent such marriages." — A. P.



EDUCATIONAL TOPICS.

The Brothers of the Christian Schools in the U. S.

From a lengthy paper in the Baltimore *Catholic Mirror* (No. 36) we condense the following account of the history and present status of the Brothers of the Christian Schools in the United States.

The Brothers came to this country in 1846, at the request of Archbishop Eccleston, who put them in charge of a school in Baltimore, the present magnificent Calvert Hall College.

New York was the second American city to secure schools of the Brothers. Already Bishop Dubois had desired to get Brothers from France, and Abp. Hughes made renewed efforts; but it was not until 1848 that a colony of Brothers took up their residence in the metropolis, opening St. Vincent's school and an academy for boarding students. In 1853 the increasing number of boarding students necessitated removal to more spacious quarters at Manhattanville, where, in 1863, the name of the institution was changed to Manhattan College.

Hardly had the Brothers obtained a footing in New York, when they were invited by Archbishop Kenrick, to St. Louis, where they arrived on August 25th, 1849, and began their work by opening the Cathedral school. In the following year they opened a boarding-school, and later took charge of schools in other parishes of St. Louis.

The Pacific coast had no Brothers until August, 1868, when eight of them arrived as the result of the persevering efforts of Archbishop Alemany, and took charge of St. Mary's College, in San Francisco, which, owing to the injurious winds and fogs beyond Bernal Heights during the summer, was transferred to Oakland in 1870.

In the course of years each one of the cities, Baltimore, New York, St. Louis, and San Francisco, became a head centre of one of the four provinces into which the United States are divided.

The New York Province includes all the institutions of the Brothers in the archdioceses of New York and Boston and in the dio-

ceses of Albany, Brooklyn, Buffalo, Cleveland, Detroit, Manchester, Portland, Providence, Springfield, and Syracuse. Likewise the schools of the Brothers in the Archdiocese of Halifax, N. S.

The Province of San Francisco includes the archdioceses of San Francisco and Oregon City and the dioceses of Los Angeles, Nesqually, and Sacramento.

St. Louis was formed into a separate province in 1870. It includes the schools of the archdioceses of Chicago, St. Louis, St. Paul, and Santa Fe, and of the dioceses of Kansas City, Mo., Nashville, and St. Joseph.

The Province of Baltimore was formed in 1879 and includes the Brothers' schools in the archdioceses of Baltimore and Philadelphia and the dioceses of Newark, Richmond, and Scranton.

Each province has a scholasticate, a novitiate, a preparatory institute for young candidates, and a department for aged and infirm Brothers. The normal colleges and institutes are at Amawalk, N. Y.; Ammendale, Md.; Glencoe, Mo., and Martinez, Cal. There are more than 250 young men in these establishments receiving instruction and training for the duties of the religious and Christian educator.

A summing of statistics shows that the normal institutes, colleges, high-schools, academies, protectories, parish schools, industrial schools, and orphanages of the Brothers are distributed through 30 archdioceses and dioceses in the United States, where they have about 35,000 students under their care and instruction.

With the exception of but three of their institutions, the Christian Brothers have not received any large benefactions to aid them in the erection or extension of buildings, or for the supplying of apparatus, libraries, etc.



Free School-Books in Chicago.

We see from the *Chronicle* of Sept. 6th that the Chicago Board of Education has voted the sum of \$40,000 with which to provide free text-books for the pupils in

the four lower grades of the public schools.

The *Chronicle* and several other daily papers of Chicago strongly deprecate this encroachment of State Socialism, though from their point of view arguments can not easily be found against it, since the public school system itself is Socialistic, and the introduction of free books is but a logical step in the same direction.

Of course, if free books are to be supplied to the pupils in the lower grades—observes the *Chronicle*—it will require but one more step to provide them for the pupils in the higher grades, and, that having been accomplished, the way will be clear for the introduction of a like boon in the various high schools. By exactly the same processes of reasoning public expenditure may then be carried into new fields and be justified without much difficulty. Already it is proposed to provide scholars with free transportation to and from school, and it will not be long before it will be found highly necessary to feed and clothe them at public expense.

It seems that the Federation of the German Catholic Societies of Illinois is going to make an attempt to resist free school-books by appeal to the courts. Like the *Chronicle*, we doubt whether this move will result in much good, for the reason that "popular tendencies are not likely to be arrested by judicial proceedings."

Like the *Chronicle*, too, we believe that the appeal must be to public opinion. But the only way to properly educate and arouse public opinion is by showing up the hollow fallacy which lies at the basis of our entire public school system, by inculcating the true ethical principles underlying education. Until that is effectively done, the evil tendencies which enlightened people deplore in our public schools and elsewhere, are not at all likely to be arrested.—A. P.



§ It seems that Bishop Scalabrini has impressed on those of the American clergy with whom he has conferred, his experience "that the immigrants who come here, especially the children, are more likely to obtain a stronger grasp of the rudiments of their religion if it

be taught them in their native tongue." and has asked for Italian parish schools (N. Y. *Sun*, Sept. 8th).

It also appears that his observations have not been very well received by local priests who have to deal with Msgr. Scalabrini's fellow countrymen in New York City (*Ibidem*).

It is hoped that the Italian prelate will learn a thing or two on the occasion of his visit to Archbishop Ireland at St. Paul (*Ibid.*)

No doubt we will learn a good many things during his stay in America, in St. Paul and elsewhere; but we doubt whether he will be shaken in his conviction that Italian children in America must be brought up in Italian Catholic schools if they are to be kept in the faith.—A. P.

Catholic Federation.

What was done at
Long Branch.

We see from a letter of Mr. P. H. Maguire to the *Pittsburg Observer* (No. 15) that besides appointing a number of committees, the Long Branch conference adopted a working constitution, which provides for representation at the next meeting by national, state, diocesan or local society, each to pay a sort of an initiation fee of \$5, to meet the expenses of organisation.

A resolution was adopted by the meeting to the effect that federation along diocesan lines is the most practicable and effective plan, and recommending that the heads of all Catholic societies address their component organisations, urging them to establish or affiliate with diocesan federations wherever possible.

The constitution provides an arrangement with the International Truth Society, which has done so much to refute the calumnies that have been hurled against the Church. All matters of a purely intellectual character, i. e., such as may require refutation, shall be referred to it for adjustment.

The name selected is the "American Federation of Catholic Societies of the United States." Objects: the protection of Catholic interests, the dissemination of truth, etc.

We sincerely hope the Cincinnati conference, to be held Dec. 10th, will be well attended and productive of tangible results.—J. W.

ART NOTES.

Art and Religion.

Jean Beraud, whose idea is to teach Christianity by depicting the crucifixion on a hill near Paris with witnesses in the costume of the boulevards, thinks that the religious spirit depresses art.

In his case it must be confessed that art depresses the religious spirit. The frenzy of his school is to make sensation, not to teach anything. The effect of his school is to turn people in disgust from both art and religion.

So far from the effect of sincere religion upon art being depressing, it is to religion modern art owes its noblest monuments, whether architectural, pictorial or incidental. The greatest sculptors, like the greatest painters, were inspired by the religious spirit. Without exception they conveyed this spirit reverently. There they differ from the Berauds and all their irreverent ilk, who fail to impress mankind of any faith or of none. They fail also in comparison with the great religious artists for another reason. The great religious artists knew how to paint.

If all the fine art religious sentiment has contributed to the world were destroyed, there would not be enough art left to create another renaissance.—Ch.

Literary Notes.

—P. Victor Cathrein, S. J., has published the chapters of his two-volume 'Moralphilosophie' which treat of the concept of law and of natural and positive law, enlarged and revised in the form of a separate book ('Recht, Naturrecht und positives Recht.' B. Herder.). It is to be hoped that the volume will be Englished, like the same author's 'Socialism,' translated by Rev. James Conway, S. J. (Benziger Bros. 1892.)

—The twenty-third volume of the letters and diaries of Goethe has recently been published in Germany. These twenty-three volumes contain 6,609 letters, covering the period from May 1764 to August, 1813. Dr. Ludwig Geiger announces that at least 4,000 more

letters await publication. The total number will thus exceed 10,000. Many of these have never before been printed. Goethe's epistolary achievements are really remarkable.

—Carlyle's 'Heroes and Hero Worship' was recently made the object of an episcopal protest. It was chosen as a text-book in Adelaide University in South Australia, and when this fact came to the knowledge of the Bishop of Perth, he protested against the outrage to Catholics in a letter to the University authorities. The latter thereupon notified the candidates for the higher public examinations that they might substitute for 'Heroes and Hero Worship' Macaulay's essays on Clive and Warren Hastings.

—Of the latest popular novel, 'Blennerhassett,' by Charles Felton Pidgin, the *Mirror's* able critic says (No. 31) that it "is an evil thing in almost every light in which one may view it. It is bad history, bad art, bad politics, bad morals, and it will be the worse, the greater its success may be with that multitude which devours the hundreds of thousands of books that are not books in anything but the mechanical, physical sense of the word."



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

The No-Breakfast Plan and the Fasting Cure. By E. H. Dewey, M. D. \$1.

The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.

Meditation for Monthly Retreats for Religious Communities. By Rt. Rev. J. Zwitzen. Net \$1.

A Saint of the Oratory: Bl. Anthony Grassi. By Lady Amabel Kerr. Net \$1.60.

Conferences Given by Rev. Fr. Dignam. With Retreats, Sermons and Notes. 2nd edition. Net \$2.65.

Old Thoughts on New Themes. By Rev. Edward C. Hearn. Net \$1.

The Feast of Thalarchus. By Conde B. Pallen. Net \$1.

The Faith of the Millions. Essays by Rev. Geo. Tyrrell, S. J. First and Second Series. Each, \$1.75.

A Daughter of New France. With some Account of the Gallant Sieur Cadillac and his Colony on the Detroit. By Mary Catherine Crowley. \$1.50.

Heart and Soul. A Novel by Henrietta Dana Skinner. \$1.50.

The Way of Perfection and Conceptions of Divine Love. By St. Teresa. From the Spanish by Rev. John Dalton. Net \$1.50.

Devout Reflections on Various Spiritual Subjects. By St. Alphonsus Liguori; translated by Fr. E. Vaughan. Net 55c.

Blessed Francis Regis Clet, C. M. Martyred in China 1820. Paper. Net 15 cts.

Marigold and Other Stories. By Rosa Mulholland. Net 40 cts.

SCIENCE AND INDUSTRY.

|| There is no doubt as to the effectiveness of petroleum, either crude or refined, as a means of destroying immature mosquitos and rendering stagnant pools and like breeding-places incapable of sustaining this most dangerous form of insect life. Petroleum and kerosene, however, are unpleasant things to handle, as well as rather expensive in the large quantities necessary for a vigorous campaign against the mosquitos, and after a rural district has been generously sprinkled with oil its appearance and odor are almost enough to fill people of delicate sensibilities with regret for their malarial perils. Attention is deserved, therefore, by a letter published by the *Medical Record*, the author of which, Dr. Richard Waggener, writing from the Naval Proving Ground at Indian Head, Md., says he long ago found that the addition to water of a little lime would quickly rid it of the larvae of mosquitos. "Recently," the Doctor declares, "I accidentally discovered a rain-barrel full of water which was alive with the larvae and pupae of mosquitos, the former being vastly in the majority, and I immediately seized upon this opportunity to watch the effect of lime upon them. As I was not trying to ascertain the minimum quantity of lime necessary to kill the larvae, but only to demonstrate to myself that lime would do the work, I dumped my two hands heaping full of air-slaked lime into the barrel. This was done at 2:30 P. M. On inspection the next day at 7:30 A. M. there was not a single live larva in the barrel, but the number of pupae was apparently undiminished. Another inspection at 5 P. M. the same day showed no live pupae or larvae, and the water, which before the introduction of the lime was dark and foul, was clear and dead larvae were plainly discernible on the bottom." The Doctor suggests the making of careful experiments to discover whether slaked or unslaked lime is the better for this purpose, and the least amount of it necessary to accomplish the desired end. He also notes, as bearing on the matter, the observed absence or scarcity of mosquitos in typical limestone regions, and the fact that yellow fever is never epidemic in such localities.

With Our Exchanges.

Fortunately, our apprehension that the Spokane *Catholic Herald* had gone to noggin-staves proved unfounded the other day when a copy of that paper dated Aug. 31st drifted into our sanctum, printed on much poorer paper than its predecessors, it is true, and considerably inferior in typographical appearance, yet with the immortal name of Francis Harum Butler, Baccalaureus Artium, still flying at the top of the editorial column.

We regret to note that besides his other troubles, THE REVIEW continues to cause the Honorable Mr. Butler, B. A., a heap of anxiety and grief.

Witness this linotyped sigh:

Asks the St. Louis REVIEW: "What did Mr. Preuss ever say or do to deserve the title of 'Schismatic?'" A plain question deserves a plain answer. Knowing full well that the brains of THE REVIEW are furnished by others than the good man who poses as editor, we have no hesitancy in saying that Mr. Preuss never said or did anything that could recommend him to the attention of a critic. The "wide scoped" editor simply runs the "Preussic Acid" department of THE REVIEW.

And this in spite of the fact that the same Goodman Butler has repeatedly reprinted more or less lengthy articles from THE REVIEW in his *Catholic Herald* with the signature of Arthur Preuss, and in spite of the fact that less than two months ago he denied that THE REVIEW had any brains at all!

We would pay five dollars for a photograph of Mr. Butler's wonderful brain in motion.

ARTHUR PREUSS.

THE STAGE.

Mrs. Humphrey Ward's 'Eleanor' is to be dramatized. W. L. Alden, in the N. Y. *Times*' Saturday Review of Books and Art, gives it as his opinion that a clever playwright could make just as good a drama out of Guizot's 'History of Representative Government in Europe,' by following the method of certain philologists, who derive one word from another by omitting all the letters of the original word.

NOTES AND REMARKS.

The American people mourn their President, who succumbed to his wounds on Saturday morning, eight days after he was stricken down by the anarchist Czolgosz. We would not say, like Archbishop Ireland, that he was a typical President. But he was a true and honest man, pure in morals, and the way he came to his death makes our sorrow doubly deep. May God give him eternal rest and bless his successor, the strenuous Roosevelt, and the nation.



Czolgosz has been set down in some of the daily papers as a former pupil of a Detroit parochial school. The *Catholic Telegraph* (No. 37) publishes statements from the three Polish pastors of Detroit, denying that he ever attended their schools. One, Father Gutowski, positively asserts that the assassin "attended the public schools at Alpena, Mich." This is corroborated by Czolgosz's own confession, published two or three days after his accursed deed in the Buffalo newspapers.



The *Sun* (Sept. 8th) prints a mysterious note on the mission of Msgr. Antonini, who is expected to arrive here shortly from Rome for some purpose or other.

All we know of Msgr. Antonini is that he is a member of the S. Congregation for Extraordinary Ecclesiastical Affairs and of the Papal Secretariate of State, and that he understands the English language.

Some who remember how Msgr., now Cardinal, Satolli first came to this country, suspect that Msgr. Antonini may be designated by the Pope to succeed Cardinal Martinelli as Apostolic Delegate. This is, however, rather improbable.



The Rev. Father Donald McKinnon, who participated in the "union" service on board the Steamer Sierra, which we censured in our No. 19 (p. 295), is, according to the *South-ern Messenger* (Sept. 5th), "the Army Chap-

lain McKinnon who has made himself so notorious by his unfavorable reports from Porto Rico. The Catholic press has often mentioned him only to contradict some of his statements. He dances to Uncle Sam's whistle. His action in this prayer meeting can only mean that 'all religions are good,' which is absolutely unreasonable, though it may be good Pan-Americanism."



Now our illustrated press is flooded with personal details and pictures of the President's murderer. We may expect that during the next month more space will be devoted to him than to the President himself. And yet, there is no greater encouragement to crime in this country than the custom of permitting the apprehended criminal to enjoy the sweets of personal notoriety.



We note from the *Sidney Catholic Press* that the Independent Order of Foresters is trying to get a foothold in Australia. A half-page advertisement printed by our contemporary (No. 301) contains the testimony of an alleged Catholic barrister, Edw. J. Hearne, of Toronto, who declares that the Order is all right and that "many leading Roman Catholics" belong to it in Canada. Is the *Catholic Press* aware that the Supreme Chief Ranger of the Independent Foresters, Mr. Oronhyatekha, is a thirty-third degree Freemason, and that there have lately been published in American and Canadian newspapers very disquieting reports regarding the Order's financial standing?

We trust the Australian bishops will consult with their Canadian colleagues before welcoming such a suspicious organisation into their dioceses.



"We don't want to convert the poor wretches to this church or that," say the eager young philanthropists. "We want to incite them to be sober and chaste, to keep their bodies and houses decent, to lift them out of the gutter, giving them social ambitions and teaching

them the habits of educated people." Now, amusement or social ambition never kept a man or woman from the grog-shop or brothel when they wanted to go to them. You can not fight liquor or lust in the soul with magic lanterns or even by clean clothes and nice table manners. It is like planting morning glories on a dung-heap—the flowers bloom, but the rottenness and decay are untouched beneath.—Rebecca H. Davis, in the *Independent*, No. 2750.



On the occasion of the annual retreat for the clergy of Rochester, the aged and venerable Bishop McQuaid warned the priests under his charge that the Americanism so strongly condemned by the Holy Father should not creep into his Diocese. The venerable prelate referred in particular to the omission of high masses and sermons during the hot season and the newly introduced shirt-waist fad as features of Americanism.



The following story respecting Mr. Krüger was cabled by the Pretoria correspondent of The Hague *Nieuwe Courant* and extensively reproduced in the Dutch press:

Immediately after the burial of Mrs. Krüger the ex-President received the following cablegram from Pretoria:

"Buried wife. What do with your house?"

Mr. Krüger replied: "Proverbs vii., 19-20."

The verses referred to are as follows, in the Protestant version used by Oom Paul:

"For the Goodman is not at home; he is gone a long journey.

"He hath taken a bag of money, and will come home at the day appointed."



That the percentage of illiterates is larger among the male population of voting age in New Hampshire than in Nebraska, is one of the revelations of the census office that is apt to upset many a proud patriot's preconceptions. The intellectual primacy once held by New England would seem in danger of being shifted prairieward.

Even the ancient pagans realized that a government that is not intrenched on virtue is built upon sand. "National prosperity," says the Olympian Pericles, Athens' greatest statesman, "is founded on liberty, and liberty on virtue." Let us not boast so much of our liberty, lest the Czolgosz's multiply and destroy the nation; but let us strenuously cultivate virtue, which is the "fundamentum regnorum."



At the suggestion of Msgr. Baumgarten, the German Catholic Convention recently held in Osnabrück recommended the establishment of a German bureau for Catholic statistics as the first member of an international institute for this worthy and necessary purpose. We submit this matter to the favorable consideration of our International Catholic Truth Society.



Speak circumspectly of anything tolerated or approved by the Church. Do not be misled by the fact that an individual who wears a cross or medal may have the heart of a buccaneer into believing that the wearing of crosses and medals may be the subject of jest and ridicule. Just find out what the Church has to say on the subject, and, no matter how your tastes may run, be guided by her. And if you find that such devotional practices are approved, you will, if not destitute of Catholic spirit, be quick to accord them the tribute of your respect.—*Catholic Record*, No. 1194.



The other day V. Rev. Louis Deppen, editor of Bishop McCloskey's official organ, the *Louisville Record* (No. 36), printed the following:

We note with satisfaction a tendency on the part of our Catholic exchanges to reduce their papers to the small and more convenient form of double or quadruple of their present pages. Mr. Preuss, of St. Louis, has brought his most excellent and learned weekly, *THE REVIEW*, down to a small folio of about 10x8 inches, comprising 32 pages (?) of valuable reading matter. This was a

happy inspiration on his part. In this he is, if we err not, the pioneer. It is a pleasure to handle and peruse THE REVIEW; for one is not inconvenienced and wearied in turning over, or holding with outstretched arms, its small pages. Our respected contemporary, the *New World*, of Chicago, has announced its intention of doing likewise; the size of its pages will hereafter be just one half of their present size, making 32 instead of 16 pages. For years we have been of the opinion that the day must necessarily and speedily come in which our now unwieldy, acre-covering issues of the daily secular press will give place to pamphlet-form papers, light in weight, readily and easily handled at the breakfast table, in the library, and in public conveyances.



As we were laying this flattering unction unto our much worried editorial soul, we received this strong letter from the Rev. Father A. Cipin, of Reedsville, Wis.:

"My subscription expires on the 14th. I shall subscribe again for THE REVIEW, which is the only paper I read from first to last page, only on this condition that you change it again to quarto size, as it was before. The miserable, despicable littleness of its present size is bad in every way, beyond redemption bad. And there have been even people who praised you for this terrible mistake! Was there nobody to tell you the truth about this unfortunate change of your excellent weekly? Folded in twelve (?) cramped folds, every copy is so irretrievably corrupted and twisted that no flat-iron, however hot, can straighten it out. It becomes such an infinitesimal little end that it easily gets lost in the mails—so I did not receive my paper this week. Why not fold it only in two?

"Once more, return to decent quarto size as before; if not, strike my name from the list of subscribers. Am I the only one to tell you the truth about this matter? I can scarcely believe it."



In matter of fact, while a number of subscribers have expressed satisfaction over the change, others have deprecated it, though in less vigorous language than Father Cipin, and

without threatening to quit. Nor do we believe that the complaints of those who, like Fr. Cipin, receive their paper in single wrappers, are altogether unfounded.

We are willing to remedy the fault, either by returning to the old folio size so dearly cherished by Fr. Cipin, or by using stiffer paper and changing the manner of wrapping, or by following the suggestion of Fr. Deppen and choosing the *pamphlet form*, i. e., reducing the size still more, giving thirty-two instead of sixteen pages weekly in a stiff cover.

In order not to jump from the frying-pan into the fire, however, we first want to take up a plebiscite, as it were, among our subscribers. Let every subscriber, therefore, in renewing his annual subscription, which most of them will doubtless do between now and New Year's, frankly say whether he would prefer us

1. To go back to the former quarto size; or
2. To stick to the present form, using stouter paper and folding each copy lengthwise (both of which we shall try to do from this week on); or
3. To issue THE REVIEW in magazine or pamphlet form, thirty-two single column pages, in a stiff cover, after the style, for instance, of the *Catholic World Magazine*, the *Stimmen aus Maria-Laach*, the *Études*, the *Berlin Zukunft*, the *Madrid La Cruz*, the *Revue Ecclésiastique* of Valleyfield, and a number of other periodicals that are reviews in the proper sense rather than newspapers.

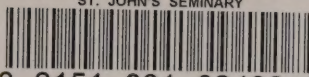
This latter scheme would suit the publisher best, though a colored cardboard cover would, of course, involve considerable additional expense, which, it has been suggested, might be made up by printing a few select advertisements on the three vacant pages (2, 3, and 4) of the cover.

It would again put THE REVIEW in the unique place among American Catholic periodicals which it held until the *New World* last week adopted a size almost like our own.

However, we publish THE REVIEW for our subscribers and should like them to decide this question.

Quid vobis videtur?

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